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WHAT IS MORMONISM?

COMPILED

FROM THE WRITINGS OF ELDERS,

Parley P. Pratt, Orson Pratt, John Taylor, Orson Spencer, Samuel Brannan,

AND

OTHERS OF THE CHURCH OF JESUS CHRIST

OF

LATTER-DAY SAINTS;

BY

WILLIAM WILLES,

Presiding Elder of the Calcutta Branch,

EAST INDIES.

BBU

CALCUTTA:

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1st.—That there can be but ONE TRUE SYSTEM *of Doctrine and Religious Worship revealed under Heaven* whereby man can be governed, directed and saved.

2nd.—This one true system was revealed in the begining of the world by the Great Creator and Father of Mankind, by means of conversation between himself and His Children, and also by Angels, Visions, the Spirit of Prophecy, and Revelation.

3rd.—That this one system has been often perverted by men, and lost sight of to such an extent that it becsme necessary for the Great Father of Heaven and Earth, to again reveal it by the same means as at first. Hence the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

4th.—That Jesus Christ the Messiah, did after His resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America, to the lost tribes of Israel, in the North countries, and to the spirits in prison, or to the dead, who had died without the Gospel; and that His Gospel and Kingdom was established in several parts of the world by that means.

5th.—That the Gentiles also were partakers of this one system after Christ, not by His personal ministry among them, but by means of His Apostles, and by the means of the Holy Ghost, which revealed Him and bore witness to their spirits, that, He had risen from the dead, as a Prince and Saviour of men.

6th.—That this one system has been corrupted both by Jews, Israelites, and Gentiles to such an extent that its true principles and powers have been lost sight of for centuries past, and no-where understood and enjoyed in its fulness among men. Hence the divisions and contentions which have overwhelmed the world, and bewildered the human mind.

7th.—That this one system has been again restored to man in this present age, by the same means, as in other ages, viz.:—by the Voice of God, by the Ministry of Angels, and by Visions, and Revelations from the Lord, and this is a new dispensation to bring in the Latter-Day—Glory, the Fulness of the Gentiles, and the Restoration of the Jews, and other tribes of Israel, and of all things spoken by the Prophets since the World began. And in order to prepare the way for the Second coming of the Messiah, and His *peaceful Reign* of a Thousand years upon the Earth.

The Principles of the Fulness of the Gospel, as laid down in ancient times, and as now restored, are as follows:—

1st.—Man is required to believe in Jesus Christ as a crucified and risen Messiah.

2nd.—Man is required to repent towards God, and forsake sin, and lead a new life of righteousness and truth.

3rd.—Man is required to be baptized by immersion in water, in the Name of Jesus Christ for the remission of sins and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man.

4th.—Man should believe in and seek to enjoy the Gifts of the Holy Ghost, as they were anciently enjoyed, viz.:—the ministry and communication of Angels and Spirits, the gift of seeing visions and of prophecy and revelation, the gift of healing the sick, and of being healed, in short all the gifts and promises by Jesus Christ, and by His ancient Prophets and Apostles, and enjoyed by the ancient Saints.

5th.—All persons who embrace these principles, should live holy, virtuous, and prayerful lives, and should be literally gathered from all Gentile, religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God, and to their own lands.

And Lastly.—All persons thus united on the fulness of the Gospel, and prepared, should wait patiently and look earnestly for the coming of the "Son of Man."

For He will soon come, and execute the judgment written, and reign on the Earth with His People.

PARLEY P. PRATT.

SAMUEL BRANNAN.

THE ORGANIZATION OF THE CHURCH,

BY ELDER JOHN TAYLOR.

(From the "Etoile Du Deseret.)

Since our arrival in France, we have very frequently been asked how our Church is organised. For the satisfaction of those who are desirous to obtain this knowledge, we give the following information.

In the pamphlet which we have elsewhere referred to, we gave an account of the commencement of this work, of the ministering of an Holy Angel to Joseph Smith; of the finding, and translation of ancient records; of the first organization of the Church; of the restoration of Primitive Christianity, its priesthood, doctrines, ordinances, gifts, blessings, and powers; of the ordination of various officers and other things; but the particular organization, we did not enter into.

When Joseph Smith was living he was the President of the Church, and had two counsellors of his own selection, but sanctioned also by the Church which also has a voice in all such matters, after Joseph Smith's death, Brigham Young was appointed President by virtue of his being President of the twelve Apostles, who stand next in authority to the Presidency. He has two counsellors, chosen from the twelve; Heber C. Kimball, and Willard Richards, these are presented before the people and sanctioned by them. The First Presidency has authority over all matters pertaining to the Church.

The next in order are the twelve Apostles, whose calling is to preach the Gospel, or see it preached, to all the world. They hold the same authority in all parts of the world, that the First Presidency do at home, and act under their direction. They are called by revelation and sanctioned by the people. The twelve have a President: the present one is Orson Hyde, the rest of the twelve are named:—Parley P. Pratt, Orson Pratt, John Taylor, Ezra, T. Benson, Amasa Lyman, Wilford Woodruff, Geo. A. Smith, Charles C. Rich, Lorenzo Snow, Erastus Soow, and Franklin D. Richards, the Presidency of this quorum is obtained by seniority of age and ordination.

There are then the Seventies: of these there are thirty-three quorums. It is their office also to preach the Gospel to all the world; there is a Presidency over each quorum and again there are seven Presidents with their President who preside over the Presidents of the quorums of Seventy.

There are then the Elders of whom their are many. It is there business to preach the Gospel in different parts of the Earth where they are located, according to circumstances; but they are not bound, as the Seventies are, to go to different parts of the Earth, only as their circumstance will admit. But they have power to preach, to baptize, to lay on hands for the Gift of the Holy Ghost, and to attend to other ordinances of the Church.

There are then the Priests, whose duty it is to preach and baptize, but not to lay on hands for the Gift of the Holy Ghost.

There are also Teachers, whose business it is to visit the members in the different branches of the Church where they live, and to see that they attend to their family duties, prayers, &c., &c., to watch over the spiritual interests of those under their care; and to see that there are no hard feelings, contention, evil-speaking, or wickedness.

There are, then, Deacons, whose business it is to assist the Teachers and attend to the temporal affairs of the branches where they may happen to be situated.

There is then a quorum of High Priests, of whom there are many. It is their business, generally to preside over Churches, and assist on Councils as they may be directed, whether at home or abroad. But a Seventy, or an Elder, can do this in their absence, or when others have not been appointed.

There are also Evangelists or Patriarchs.

The above is an outline of the organization for the purpose of preaching the Gospel, to all the world, and carrying out the order of God as revealed unto His Church. The twelve Apostles, and the Seventies have the particular responsibility upon them to preach to all the world, and to go to any nation as they may be directed. The High Priests are also expected to go when called upon, but *their* business is more with Churches that *are built up* than with organizing the Churches.

The way we conduct affairs in the Church is as follows:—if any Member or Elder of any branch of the Church, sin against his brother, or the Church, the person against whom he transgresses is to go to him alone and reason with him, if he hear him, well;

if he repent, he is to be forgiven; if he does not, he is to take one or more with him; if he hear them, well; if not, he is to be reported to the Church: if he does not hearken to the Church with which he is associated, he is to be cut off by them.

This is, however, for Church-fellowship; but if a man steal, or otherwise sins against the laws of the land, he is to be delivered up to the laws of the land.

Having said so much on this subject, we will now speak of the regulations and organization of the Church in the Valley of the Great Salt Lake United States of America, President Brigham Young is the President of the Church, and is assisted in his duties by two counsellors before named. There is another council there, called the Hight Council.

This is a Council that sit from time to time, and investigate all matters of importance and difficulty that may exist between brethren. These are selected from among the High Priests, and their matters are so arranged, that one half plead *for* and the other half *against* the accused so as to arrive at the merits of the case. They are drawn by lot, but it is not known who are to be in favor of, or who opposed to, until the time of sitting when it is decided by numbers; sometimes one, two, or three, speak on a side, and sometimes more, according to the magnitude of the case. The President, who is the senior among them, gives his decision. The others are then called upon to vote, which is generally unanimous; if it is not, the persons not voting, assign their reasons, but the majority decide. The courts are governed, not according to any particular laws or technicalities, but according to evidence and the merits of the case.

If the parties are dissatisfied, which is not often the case, there is an appeal to the First Presidency.

There is, then, an order called Bishops. It is their business more particulary to attend to the temporal affairs of the Church, and counsel the people over whom they preside, for example: in the Great Salt Lake City, when I was there, it was divided into nineteen wards, over each of which there was a Bishop, each Bishop represented his own ward, and overlooked it and its affairs temporal, gave counsel to those who needed it, and acted as a father to the people. Each Bishop has two counsellors, who, together, form a court to decide upon all matters of small difference that may occur among this people. He also makes arrangments for meetings, for public worship in his ward or precinct, and presides over the Priests, Teachers and Deacons in his ward: and to see that THE POOR, THE SICK, THE WIDOW AND THE ORPHAN ARE PROVIDED FOR ! ! !

There is then a presiding Bishop, whose business it is to preside over the others and attend to the affairs of the whole Church assembled in Zion temporally.

There is also a President over the city, who has two counsellors. It is his business to superintend all the affairs of the city and its environs; those affairs which do not come under the direction of the Bishop. He presides over the High Council in cases of difficulty, regulates the public meetings for the city, and attends to a variety of other affairs for the general public good.

This is a general pattern for all the towns and cities. All have their President and his Counsellors, their Bishops, and Bishop's courts. In some they have their High Council; in others, not. If they have not, their difficult cases are brought before the High Council before referred to.

All who are in good standing in the Church, submit to the regulations and decisions of the Church, without complaint; and every officer in the Church pays attention to, respects, and is governed by those who are appointed as his Presidents.

It ought to be remarked here, however, that all officers in the Church are first called by revelation, by those having authority, according to the nature of the case, and then are voted for by the people over whom they are to preside, by the uplifting of the right hand.

Each person possesses power according to the position he occupies; and it is expected that all persons concerned will respect his judgment and decisions.

The First Presidency and the Twelve, are presented before the Church in all parts of the world for acceptance or rejection, twice every year in the several conferences. and any Member of the Church has a perfect right to arise and testify, if he knows anything objectionable against these persons. The above rule applies to all officers whether at home or abroad. The only difference is, that they are more circumscribed in their limits, and are voted for by the people over whom they preside. The High Council, Bishop, President of the stake or city and his council, are voted for by the whole Church assembled in Zion, but not by any branches of the Church; while the Presidents of conferences and branches are voted for by their conferences and branches, and not by the people in Zion. When a Member of the Church leaves England, the United States, or any other nation, for Zion, he takes a certificate with him of his Membership, or the office he holds, until then, he is not known there. The Seventies, High Priests, or others abroad, are amenable to their own quorums or to the Twelve Apostles.

We would here remark, that the love and fear of God is the foundation of all our actions, Spiritual or Temporal, that this work was commenced, and the organization of the Church was given by revelation, and by that it has been sustained to the present time.

Concerning Government. Some years ago in Nauvoo, a gentleman in my hearing a Member of the Legislature, asked Joseph Smith, how it was that he was enabled to govern so many people, and to preserve such perfect order: remarking at the same time that it was impossible for them to do it any where else. Mr. Smith remarked, that it was very easy to do that. "How?" responded the gentleman, "to us it is very difficult." Mr. Smith replied, "*I teach them correct principles and they govern themselves.*"

The above I have seen fully exemplified in different Nations. In Manchester, England, I attended a conference a short time ago, at which there were assembled, two or three hundred Elders and officers of various kinds, and some thousands of people: and in all of their business transactions I did not hear one dissenting voice,

We have also other laws, which we, as citizens of the United States recognize. In Nauvoo we had a city charter, city council, municipal court, made our city regulations, laws, &c., but this was more for protection than otherwise.

At the present time we have a Territory in the United States, acknowledged by the Congress and President of the United States. We have our own Governor, Secretary of State, Legislature, and other Government officers. These to us are a protection and shield. We never find any difficulty in keeping the laws of the land; but, as we have others who are not in the Church, nor subject to its laws, we have the means within our reach of preventing one citizen interfering with anothers rights, as well as preserving ourselves from being imposed upon; for we do not enforce our Church laws upon those who are not members of the Church. Every thing with us is voluntary.

The expenses of the Church Government are as follows:—

	£	s.	d.
The President of the Church,	0	0	0
His Counsellors,	0	0	0
The Twelve Apostles,	0	0	0
The High Council,	0	0	0
The Seventies,	0	0	0
The High Priests,	0	0	0
Elders,	0	0	0
Bishops, ordinary,	0	0	0
Priests, Teachers and Deacons,	0	0	0
Total... £	0	0	0

The acting Bishop, whose time is wholly occupied by his duties, has what he requires for himself and his family: and a number of clerks, who are also occupied in the same way, receive wages.

There is a tenth or tithing paid by the Members of the Church This is applied to the building of temples, and other Church buildings, &c.

But all officers of the Church, if at home, provide for themselves and families. Those abroad trust to the Lord and their brethren. The Twelve, Seventies or High Priests are expected at any time to go to the ends of the Earth, if required, without purse or scrip, as the ancient disciples did. They are generally, however, provided for by their brethren on their journey, or at the place of their destination, by voluntary contributions.

WHO WAS JOSEPH SMITH?

From the pen of Orson Pratt.

The son of Joseph Smith, a farmer, born in the town of Sharon, in the country of Windsor, state of Vermont, North America. When ten years old his parents, with their family removed to Palmyra Ontario (now Wayne county) in the state of New York in the vicinity. of which he resided about eleven years, the latter part in the town of Manchester He was a farmer by occupation; his means for acquiring scientific knowledge were very small, being limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty, and write a very imperfect hand, and had a very limited understanding of the elementary rules of Arithmetic. These were his highest and only attainments while the rest of those branches so universally sought in the common schools throughout the United States were entirely unknown to him. When somewhere about fourteen or fifteen years of age, he began seriously to reflect upon the necessity for preparing

for a future state of existence, but how, or in what way to prepare himself was a question of the greatest difficulty. Hear his own statement to this effect :—My Father's family consisted of eleven souls, namely; my father, Joseph Smith, my mother, Lucy Smith, (whose name previous to her marriage was Mack, daughter of Solomon Mack,) my brothers, Alvin, (who is now dead,) Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters, Sophronia, Catherine and Lucy.

Some time in the second year after our removal to Manchester, there was in the place where we lived, an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "lo here;" and some "lo there;" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists. For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it,—let them join what sect they pleased, yet, when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert, so that all the good feelings one for another if they ever had any, were entirely lost in a strife of words, and a contest about opinions. I was at this time in my fifteenth year. My father's family were proselyted to the Presbyterian faith, and four of them joined that Church, namely, my mother, Lucy, my brothers, Hyrum, Samuel Harrison, and my sister, Sophronia.

In the midst of this war of words and tumult of opinion, I often said to myself, what is to be done? who of all these parties is right? or are they, all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was laboring under these extreme difficulties, caused by the contentions of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads.—"If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him!" Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I at length came to the determination to ASK OF GOD.—So in accordance with this my resolution, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of one thousand eight hundred and twenty. It was the first time I had ever attempted to pray vocally.

After I had retired into the place where I previously designed to go, having looked around me and finding myself alone, I kneeled down, and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the Sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "THIS IS MY BELOVED SON, HEAR HIM"!

No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said, that all their creeds were an abomonation in his sight: that those professors, were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.

He again forbade me to join with any of them, and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into Heaven.

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the beforementioned religious excitement, and conversing with him upon the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour, he treated my communication not only with lightness, but with great contempt, saying "it was all of the devil that there were no such things as visions or revelations in these days: that all such things had ceased with the Apostles, and that there never would be any more of them." This conduct was also shewn by many of the religious professors in the same place.

From the pen of the Rev. Orson Spencer, late Baptist Minister, of Union College New York and of Hamilton College and who has been an Elder of this Church from nearly the commencement of its organization, and is at present Chancellor of the Deseret University, Great Salt Lake City.

"If any class of people were ever entitled to a good character, it is the Latter-Day Saints. They have earned a title to it by conformity to the only true rule and standard of character that was ever revealed to man, viz.: compliance with the doctrines and ordinances of heaven. On this platform, I am willing to try the character of Latter-Day Saints before any tribunal of impartial justice; and it is on this platform alone that all men must be tried, who have ever heard the Gospel of Christ. When the Saints and their opposers are brought before this tribunal of high heaven, think you not that our accusers will not be filled with shame at their groundless accusations? This people during the last seventeen years (he wrote in 1847) since 1830, have endured the fatigue and expense of emigrating from their former homes, built cities and towns, and farms, and been robbed of them. Many of them have journeyed, making their own bridges and roads, traversing mountains and prairies, and some, have emigrated by ships around the greater half of the globe. They have preached the Gospel to many nations, and brought some hundreds of thousands unto obedience to it. In doing this they have been unaided by any missionary funds or salary—been compelled all the time to face an incessant and pitiless storm of scandal and vituperation. The pulpit, and the bar, and the medical faculty have poured out upon them their grape and canister shot, and caused their combustible shells to burst thick around their pathway; still they survive, *(yea thrive)* and the truth floats over every ocean, and converts to their standard, are multiplying beyond the increase of long venerated denominations. What—but the power of God could have secured these great and blessed results in the very teeth of boasting Christendom? PURE, ETERNAL, AND ALMIGHTY TRUTH HAS DONE IT.

NIGHT OF MARTYRDOM.

Twenty-seventh of June 1844. Eventful period in the calendar of the 19th century! That awful night!! I remember it well,—I shall never forget it!!!

Thousands and tens of thousands will never forget it! A solemn thrill—a melancholy awe comes over my spirit. The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of history to portray it.—Multitudes felt the whisperings of woe and grief, and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. That night could not the saints sleep though uninformed by man of what had passed with the Seer and Patriarch, and far, far remote from the scene, yet to them sleep refused a visitation—the eyelids refused to close—the hearts of many sighed deeply in secret and enquired why am I thus?

One of the Twelve Apostles a hundred miles off and totally ignorant of what was done, was so unaccountably sad, that he was constrained to turn aside from the road on which he was travelling, and give utterance to his feelings in tears and supplications to God. Another Apostle twelve hundred miles off, while standing in Fannel Hall, Boston, Massachusetts, with many others, was similarly affected, and obliged to turn aside to hide the big tears that gushed from his eyes. Another, President of the High Priests, while in the distant state of Kentucky, in the solitude of midnight, being marvellously disquieted, God condescended to shew him, in a vision, the mangled bodies of the two murdered worthies—*(Joseph and Hyrum Smith, who were murdered at Carthage Jail, by an armed mob, led on by professing Ministers of the Gospel of Christ,)* all dripping in purple gore, who said to him, "we are murdered by a faithless state and cruel mob!"—Contemplate, a city and community of 20,000 people, whose love for their leader, the Prophet of the Lord, was warm and abiding as the love of David and Jonathan, in an evil moment betrayed by a sovereign state? Under his instructions they had been taught the ways of truth and salvation—they had been gathered from remote parts, even distant islands and continents—that they might hear the word of the Lord from his lips, and build up a city where *gambling* and *lewdness*, *theft* and *drunkenness* should have no admittance. And the life of Joseph was considered so necessary to carry on the work of God that they were all ready to die for him! If by the sacrifice of their own lives they could have saved his.

WHAT IS THE BOOK OF MORMON?

Part of an ancient book translated into the English Language by Joseph Smith, who found it by direction of the Angel of the Lord in the earth, engraved on plates of metal and translated by the power of God through the Urim and Thummim Oliver Cowdery describes these events thus:—"These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude in this bosom! Day after-day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or as the Nephites would have said 'Interpreters,' the history or record called "THE BOOK OF MORMON."

TESTIMONY OF THREE WITNESSES.

Be it known, unto all nations, kindreds, tongues and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record of the people of Nephi and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken: and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us, wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates: and they have been shewn unto us by the power of God and not of man. And we declare with words of soberness that an Angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimoney of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him Eternally in the Heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God, Amen.

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

Many others were shewn the plates by Joseph Smith whose testimony agrees with the above. At first eight witnesses and many more afterwards at different times!

Oliver Cowdery although he had been cut off the Church during a period of eleven years, never once invalidated or denied his original testimony; from the Millennial Star (July 1st, 1850,) Elder Wallace informs us that, that Oliver Cowdery died last February of consumtion Brother Cowdery is one of the "THREE WITNESSES" to the "BOOK OF MORMON." For rebellious conduct he was expelled from the Church soms years since. Although he stood aloof from the Church for several years he never, in a single instance, cast the least doubt on the truth of his former testimony. Sometime in 1847 or 1848, he sought to be re-admitted to the fellowship of the Saints. His return to the fold was hailed by the Saints with great joy, who still remembered him with a kindly recollection, as one who had suffered much in the first rise of the Church. He has now gone the way of all the Earth. May he rest in peace, to come forth in the morning of the first resurrection unto Eternal Life, is the earnest desire of all Saints.

From the latest information it appears, that David Whitmer having been disfellowshipped from the Church was again restored on his repentance, and as Martin Harris, the remaining witness had apostatized (having been led into vicious habits) and been excommunicated, it was counselled by the authorities that David Whitmer should go upon a mission for the reclamation of his erring brother; he started upon it and died on his journey. Martin Harris, the only surviving witness, notwithstanding that he is following the avocation of a strolling player and addicted to habits of intemperance, has never been induced by any considerations to deny the truth but still persists, whether drunk or sober, in maintaining his original testimony, that the Angel of God put the plates into his hands, and that he heard him say that THE EVERLASTING GOSPEL SHOULD NEVER BE AGAIN TAKEN FROM THE EARTH! Since his apostacy he has repeatedly refused the most tempting pecuniary offers to deny the faith, which have been offered by interested parties.

Pious men who prayed often, and fasted frequantly, affirmed that Jesus and His Apostles were foul impostors, vile sabbath-breakers, gluttons, wine-bibbers, treasonable persons, not fit to live. Do you judge Jesus by the testimony of pious enemies? No, you judge His character, &c, by the testimony of friends. Pursue the same line of judgmeot toward

Joseph Smith, and the issue is triumph: his bosom burned with a love to humanity, manly, frank, and God-like. You believe in the testimony of Moses, yet Moses killed a man and buried him in the sand! Joseph Smith never did anything like that. You believe and receive the Psalms and Proverbs, yet David and Solomon sinned foully and fearfully. Let reason and common honesty judge!

WHAT IS THE BOOK OF DOCTRINES AND COVENANTS?

A Record containing new Revelations given to Joseph Smith and others during the last 25 years, with doctrines for the instruction and edification of the Church of Jesus Christ of Latter-Day Saints; and held to be, with the Book of Mormon, of equal authority with the Old and New Testaments.

We, as a people believe all that God HAS REVEALED, all that He does NOW *reveal*, and we believe that He will CONTINUE TO REVEAL many great and important things pertaining to the kingdom of God.

We claim from and allow to all men the privilege of worshipping Almighty God, according to the dictates of our and their consciences, let them or us worship how, or what, or where we or they may.

We believe in being subject to kings, rulers, presidents and magistrates, in honoring, obeying and sustaining the law, in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; or if there is anything lovely or of good report or praiseworthy, we seek after these things.

The testimonies which have been recorded by disinterested individuals in refutation of the base and continued calumnies uttered against this Church, would fill volumes, but suffice it to say we leave those things to the time when the "*Dead both small and great shall stand before God, when 'the Judgment will be set, and the books opened,' and every one be judged out of the things which shall be contained therein*"

The compiler of these things KNOWS THEM TO BE TRUE, and adds his humble testimony to the hundred of thousands of his brethren, that those who are strangers and aliens from the kingdom may be invited to embrace the Fulness of the everlasting Gospel, and warned of the approach of the hour of God's Judgments, that they may be saved in the Great Day and kingdom of the Lord through Jesus Christ *the Saviour*.—Amen.

N. B.—*Public Services, on Sundays, Tuesdays and Fridays*, at 6½ o'Clock in the Evening.

Prayer Meeting, at 7 on Sunday Morning.

Church Meeting, at 4 o'clock on Sunday Afternoon.

CALCUTTA,
2, *Jaun Bazar Street*,
18*th October* 1852.